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Vol. XVI. No. 22

"What's on Your Mind?"

AN EDITORIAL

Foreknowledge

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Pacific School of Religion Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE COMING POCONO PEACE CONFERENCE

The American Friends Service Committee is calling a Peace Conference to be held at Pocono Manor, Pocono, Pa., June 16-20, when outstanding peace leaders from over the country will be brought together to consider the problems that face peace workers today. The subject to be considered is "Immediate problems facing those who are working for world peace." Considerable time will be spent in small discussion groups, with general forum hours when all come together and attempts will be made to draw up and summarize the results of the discussions. While held on a Friendly basis, the delegates will not be limited to Friends.

RELIGION IN TOUCH WITH THE TIMES

A reviewer of religious books by ministers and particularly for ministers in the April number of the *Journal of Religion* says that "the charge frequently brought against the Christian ministry that it is out of touch with the times receives much justification in the Saturday newspaper announcements of the succeeding Sunday's sermon topics. A good many preachers seem to be spending their efforts attempting to strengthen the quite obsolete defensive works which have been built up around religion; a still larger number fritter away their time and the time of their congregations endeavoring to tickle the popular ear with all sorts of balderdash. But this is not the whole story. One who has opportunity to hear many different preachers and to read current religious literature knows that there is no inconsiderable number of ministers who are keenly alive to the emergent problems of our own times and who are contributing largely toward their interpretation and solution." Three books, representative of this temper, are presented in review, one a book for ministers written by the editor of the *New Outlook;* the second is a collection of twenty-two sermons by an outstanding American preacher; and the third comprises the Cole lectures for 1926 delivered before Vanderbilt University by the late Cornelius Woelfkin, "one of the authentic voices of modern evangelical liberalism." That one's religion may be kept in touch with the times, wide, careful reading and vigorous thinking in the white light of what others are saying and doing is all-important. Ability, however, to select wisely and use judiciously must be cultivated and experience, one's own and that of others, is a safe teacher. "Nevertheless, Wisdom is vindicated by all that she does."

Thank You!

The income of the Foreign Mission Board from living Friends was $89401.59. The Board's bank indebtedness was reduced from $15,695 to $10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You.*

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS
101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

NEW REGULATIONS END MEXICAN DISPUTE

President Calles of Mexico has signed new regulations governing the Mexican oil law, designed to remove any retroactive or confiscatory application to American oil rights acquired prior to May 1, 1917. This new agreement the American State Department declared, marks a practical conclusion to the dispute between Mexico and the United States over the oil laws. Ambassador Morrow is generally credited with influencing the adjustment. There remains to be adjusted, however, the two important problems of claims and agrarian questions. Mr. Morrow is understood to be approaching the agrarian controversy case by case and it seems probable that he will be able to adjust this problem within a short time. A sweeping inquiry into all leases and royalty contracts in the Salt Creek oil fields, adjoining the Teapot Dome Naval Oil reserve, has been ordered by President Coolidge, the Department of Justice investigators to handle the investigation.

WORLD GROWTH OF COOPERATIVE MOVEMENT

Reports coming constantly to the headquarters of the British cooperative movement show that cooperation is growing in all parts of the world. The number of consumers societies in Finland increased from 87 in 1918 to 113 in 1926; the membership increasing from 95-216 to 208,501. The movement in Hungary records new spheres of activity. The growers of fruit and vegetables have had great difficulty in finding a market and large quantities had to be literally wasted, but cooperation has come to their aid and remedied this state of affairs. Cooperative credit societies in India are saving the natives from money lenders and usurers who charge twenty-five per cent on all loans, while the interest charged by the credit societies is 8⅜ per cent as compared with 10 to 11 per cent by the ordinary banks. The money lenders of India belong to the small shopkeeper class.

STATISTICS OF THE CATHOLIC CHURCH

The official Catholic Directory gives the following statistics concerning their membership in the United States: "There are now 19,689,049 Roman Catholics living in the United States, excluding the Philippine Islands, which is 205,735 more than there were last year. New converts to the faith last year were 33,991. In the arch diocese of New York there are 1,273,291, and in the archdiocese of Chicago there are 1,250,000. In their day schools and colleges they report 2,281,837 pupils, and young men to the number of 14,432 are studying for the priesthood in 136 theological seminaries. There are 18,293 Catholic Churches and 25,773 priests in this country; 615 Catholic hospitals, 147 Catholic homes for the aged and 351 Catholic orphan asylums caring for 51,961 children.

MAGNIFICENT GIFT FOR BROADWAY TEMPLE

A New York engineer and philanthropist, Ellis L. Phillips, offers to contribute half a million dollars toward the fund necessary to complete the Broadway temple, New York, an institutional church of the Methodists, providing additional subscriptions of $250,000 be obtained by the board of trustees before July 1, and further subscriptions of $750,000 before December 1. The temple, a twenty-four story sky-scraper, combining a central church auditorium, apartments, offices, etc., is the realization of a long cherished dream of Christian F. Reisner, the minister of the church.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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"What's On Your Mind?"

MANY a conventional, daily greeting would become a leading question were one to stop and consider it seriously. A friend hails you with, "What's on your mind?" "Oh, nothing much," is perhaps the careless reply, and you pass on. You have heard it scores of times and it is nothing more than a friendly salutation. But one day, perhaps, it catches your attention and you pause and ponder: "As a matter of fact, what *is* on my mind—if anything?"

A literalist is a bore and too much introspection is not good for us. Here is one question, however, that may well challenge us to reflection. "As a man thinketh, so is he." What are our thoughts? What do they register as our major interests?

With all our boasted development and achievements, there is much that is wanting in our present day life. We are efficient, we do many *things,* but the net result leaves us rather cold. We are restless in our spirits. We are enmeshed in a multitude of activities and the more we *do,* the greater the urge that drives us forward. Sometimes we all but resemble the captive squirrel, running madly in the wheel that gets him nowhere. What is the trouble?

For one thing, our thinking, as some one has suggested, is too largely horizontal. Perhaps it isn't thinking at all, in the real sense of the word. At any rate, we live too much on the level of the common custom. We become absorbed in the multiple interests of the life about us, and even our religious life is expressed pretty largely in externals. The things we do may be helpful and commendable, but there is lacking a certain inward creative power which would give them the spiritual dynamic.

We need to do more vertical thinking. We need to cultivate a thought life which reaches down toward the depths of our being, which seeks out the hidden realities of experience. And as our thoughts grow and develop they will naturally reach upward toward God for their fulfillment. Both horizontal and vertical thinking are necessary for normal, productive living. It is no mere incident that they form the cross which symbolizes the creative power of Christ in our lives. There is the deep-rooted life of the spirit which finds its height and culmination in a personal experience of God. That is the vertical shaft. It bears the cross-bar of service to those about us, representing the horizontal projection of our lives. And how weak and futile our "activities," however benevolent and humanitarian, except as they are inspired and maintained by the creative thought and inner experience of the vertical!

How may we cultivate this inner thought life that is so essential, both to individual and to group progress? Obviously, we must in the first place deem its cultivation of sufficient importance to make way for it. We must take time to be thoughtful. Our general attitude is too nearly that of the man who was accosted and asked what he thought in regard to a certain question. "I don't know, and I haven't time to think," he replied, "I'm on my way to a meeting to make a speech." If not to make a speech, we are continually hurrying to committee meetings, conferences, club meetings, and what not, to spend time in "co-operation," which has been defined as the thief of time. Or we are following the bent of our personal inclinations, leading us toward prestige or pleasure. Amid all our distractions, whether for self or for the general uplift, we should establish little oases of leisure for the exercise of our minds.

What then? Shall we sit quietly, with folded hands, in silent contemplation? Perhaps so, at times. But mere meditation may easily become thin and soon run out. Meditation is said by some to be a lost art. If so, it is not only because we are not quiet long enough to meditate, but also because we do not give our minds much that is worthy of meditation. We too nearly reflect the point of view of the doughboy who was tendered a book and urged to read it. He declined, saying, "I'm going to be killed anyway, and I don't want anything on my mind." While most of us have plenty of *things* on our minds, they are not the stern stuff of which long, long thoughts and deep are made.

We should literally be wrestling mentally these days with some of the tremendous issues of our modern life. We need the spiritual and mental cultivation which such wrestling would give, and on the other hand, each individual contribution, however, small, may perform its service to the general consideration and final solution. What have we to say intelligently upon this great question and that? What serious reply have we when asked, "What's on your mind?"

The answer must be found largely, at first, in our reading. We all read more or less, but to what purpose? Our reading is too largely cursory and superficial, being given to the news columns of the public press, to ephemeral magazine pages and to hectic popular fiction. There is little "food for thought" therein and our minds lie fallow and sterile. They need the substance and the vigorous exercise of good, thought-provoking books. If meditation is becoming a lost art, it is because we are losing the art of reading books worth while; not only the books which

present difficult problems for solution, but also those which in less exacting manner, lead us into the realms of good taste and Christian culture.

Vacation days are not far ahead. Shall we idly fritter them away? There are few better tests of character than that of how we use our leisure. Why not devote some of it to creative reading this summer? Perhaps we shall then have a different reply to make, when, on returning from our vacation, some friend hails us with, "What's on your mind?"

Ye Are My Witnesses

BY ELIZA ARMSTRONG COX

A HOLY appointment! To witness for the Lord Jesus Christ the wide world over! There is no higher calling!

But of what shall our testimony consist? We can testify that he has proved himself to be a Savior indeed to us; that life has a new meaning and purpose altogether since he came into it, and that we see humanity in an entirely new light because we look at it through him. We are to witness also to the great truths Christ taught and for the great principles of the kingdom of God he so clearly enunciated as the foundation stones upon which it stands.

Christ stood for the very highest and best for humanity of which it was capable, physically, mentally, and spiritually. He recognized that mind and spirit to do their best must have a good physical instrument through which to work, hence his great interest in, and care for the physical body. He exercised his God-power to heal and feed it while here; saw the hard toil and need of rest and comfort all about him. So when he declared, "Ye are my witnesses," he would have his followers forever recognize his sympathy and care for the physical man and witness to the same by their interest in and concern for his well-being in this way. Any thing his followers can do for physical betterment is witnessing to the mercy of Christ.

All of the discoveries of the cause of disease and of the preventives and cures for it are testimonies to his care for the body. Every hospital for any physical ailment or handicap is a witness to his tender love. Every orphanage, play-ground, relief agency, laws of sanitation, protective devices wherever men labor, are witnesses for Christ for they come only through some one actuated through his spirit and sense of value of man's body and life.

Wherever the Red Cross appears, on the gory field, the famine-stricken area, the flooded district, where earth-quake and storm and fire have wrought destruction, where pestilence stalks at noonday, it is there as an evidence of the pity of him who came to serve humanity. He indwelt a human body while here and it has always been precious to him.

We are admonished to love God with "all our mind," and to "grow in the knowledge of God." All our schools from the kindergarten to the university; schools for teaching trades; for understanding and applying the forces of nature that the sphere of life and its usefulness may be enlarged; that teach how to search out the hidden resources of the earth, the air, the ocean and bring them all into service for man, all of these witness for Christ and contribute immensely to our knowledge of God, so increasing the scope of our testimony and our power to love him. He who sweeps the heavens with the telescope and brings within our mental grasp the amazing wonders of the same, witnesses anew that these "declare the glory of God."

He who explores the earth's surface and brings to view all that is on it; searches its depths and brings to the surface its hidden resources so valuable to man's comfort and development witnesses to the great truth that "the earth is the Lord's and the fullness thereof." All of these witnesses can lead in the grand chorus, "Great and marvellous are all thy works, Lord God Almighty."

He who discovers and passes before us in one grand review the multitudes who inhabit the globe, their differences in size, color, habits, etc., but finds them all *human*, with the same physical needs, with mental and spiritual longings, with an inexpressible reaching out for the indefinable, witnesses to the great truth that "God hath made of one all the races of men to dwell on all the face of the earth;" and that all of these were had in mind when Christ said, "Go ye into all the world and preach the gospel." All of these things are learned by a process and are certainly included in the meaning of "growing in the knowledge of God."

Then the spiritual: He who learns God through the forgiveness of sins; who finds in our spiritual natures and faculties the power to know him who is spirit; to know how to fellowship him; and whose life radiates the life and character of Christ; who knows how to gather up all the attainments of the physical and mental and see in them the glory of God, these witness for Christ.

When we are without racial prejudice, but see humanity as one great brotherhood included in the love of God, we witness for Christ, for surely he made no racial distinctions. He who stands for the Golden Rule as a workable principle among individuals, corporations and nations witness for Christ.

He who stands for Christ's way of love and good-will against every form of oppression and injustice, whether exercised on the individual or group or nation, industrially, politically, commercially, religiously or socially, witnesses for Christ.

He witnesses for him who takes his stand against all war as a way to settle national difficulties, knowing that Christ would not accept the defense of the sword for himself and declared that the kingdom could not be established by the sword. It was also stated with great emphasis by the Spirit of God long before Christ was here in physical form, that the great and lasting purposes of God are achieved not by force, but by his Spirit. So Christ, abiding by this principle, commanded his followers to teach, to preach, and to engage in all works of love and mercy, as he himself had done.

Witnesses for Christ! What a wide field for our services, touching every variety of man's, and of all men's needs, physical, intellectual, and spiritual. Every responsibility that comes to us brings with it an opportunity to declare ourselves "on the Lord's side." It may place one in an unenviable position at times, one of misunderstanding and misrepresentation, but "the servant is not greater than his Lord."

All the good that has come to humanity since the days of this high calling to testify, has come through the witnesses of Christ. Every moral reform, every broken yoke, every great advance physically, intellectually and spiritually; every conquered sin, every hardness endured, every new and enlarged view of God's love and mercy, has come because of the witnesses of Christ testifying continually through the generations that Christ is the way out of all wrong and into all righteousness. His principles are truth and can be safely built upon; his life is the source of all life, the abundant life, the eternal life.

In one dark hour not one witness appeared in his behalf. Now there are millions of them who would stand unflinchingly for him. What cause for devout thankfulness that these are sprinkled like salt all over the world! A glorious calling have these, saying to the nations, "Have we not all one Father? Hath not one God created us?"

If it means cross-bearing for a time to witness for Christ, it will eventually mean crown-wearing. Who would not be a witness for Christ?

Whittier, California.

Foreknowledge

BY WILLIAM P. SMITH

THE subjects of "Foreknowledge," "Predestination," and "Freedom of the Will," have puzzled most people some time in their lives, yet they are all taught in the Bible and, therefore, must be true, and if we simply believe the declarations of Scripture there is no conflict and nothing to fear or shun in discussing the subjects. First, it is clearly taught from Genesis to Revelation that man is an accountable being, endowed with a free will having the power to choose the good and refuse the evil, and that he will be rewarded according to his works, and judged by his actions in this life.

If that be true, then the doctrine of "unconditional election and reprobation" is *not* true. The only reason why any should believe such an unscriptural, and unreasonable, doctrine is because the Scriptures teach that God does foreknow and has from the beginning foreknown the acts of men and nations; therefore, they conclude that if God can foresee he must have foreordained certain things; as John Calvin says: "By the ordination and will of God, Adam fell;" and again, "God would have man to fall;" forgetting that man is a free agent, and that although God did foresee man's fall and provided a remedy before the foundation of the world, yet that foresight did not cause man to sin, nor predestine the eternal destiny of each individual.

That God may foreknow and often has foreseen the future acts of individuals, long before such acts are performed, yet not interfering with their free will is often true, as examples given in the Bible will show. For instance, read 1st Sam. 9:15, 16; also chapter 10:2-8 and the connection, showing God's foreknowledge of the next day and many particulars about the time of day and who it was that God had chosen to be the king, and so many things concerning many individuals, yet in no way interfering with the freedom of their will, but showing that God's knowledge of their actions foreseen and overruled, in no way released them from responsibility.

Although God foreknew the kind of a king Saul would be, and he told Samuel the same, that foreknowledge did not compel Saul to disobey; for he was still held responsible for his actions. Jesus knew who would betray him from the beginning, (John 6;64) yet that knowledge did not force Judas to betray him. If God predestined certain individuals to be saved, it is not because of unconditional election, but because of his foreknowledge. (Rom. 8:29). "For whom he did foreknow, he also did predestinate to be conformed to the image of his son." Also 1st Peter 1:2: "Elect according to the foreknowledge of God." There is no predestination in reference to individual salvation taught in the Scriptures except according to foreknowledge, and that never destroys man's free agency.

When Jesus told his disciples to go into the city, and just what they would find, and the particulars about preparing for the Passover, he must have seen through the veil that hides the future from the present from us, yet in no way did he interfere with anyone's free will. Who can read 1st Kings 13:2 and 2nd Kings 23: 15, 16 and doubt God's foreknowledge about what Josiah would do, although he was not born for 300 years, yet he was free to act and held accountable. God foreknew what he could do with Jeremiah before he was born, yet he was a free agent, predestined "according to foreknowledge," though never compelled against his will. So was Saul of Tarsus. He was not forced to be an apostle, but no doubt "Elect according to the foreknowledge of God," who saw what he could do with him. The history of Cornelius proves God's foreknowledge and the free will of both him and Peter.

Cyrus, King of Persia, is an example of foreordination according to foreknowledge. He retained the power of choice and was responsible to God, who had raised him up on the throne, to forward his purpose. He was not compelled to make the decree. "God stirred up the spirit of Cyrus," who willingly fulfilled the prophecy of Jeremiah according to the foreknowledge and predestined will of God, whom Cyrus recognized had given him "all the kingdoms of the earth."

Some have tried to harmonize free agency with foreordination by teaching God does *not* know; but in view of so much scriptural evidence that he *does* foreknow and has foreknown so many things, I would not like to teach that he doesn't know some things as it can't make any difference in results whether he knows or not, for our salvation depends on our actions.

Many believe that Abraham Lincoln was foreordained to be President of the United States and to free the slaves, yet his proclamation was of his own free will and not forced on him by God's foreknowledge. If God foresaw that John Wilkes Booth should be his assassin, and his spur should catch in the Union flag and cause him to fall and break his leg as was reported, that foreknowledge did not compel him to fire the fatal shot, but it is a case of "man proposing, and God disposing."

Perhaps nothing in the Old Testament shows the foreknowledge of God and the free will of man plainer than the history of Joseph and his brethren. Foreknowledge is shown by the dreams, and foreordination by planning the preservation of the lives of both Jacob's family and the Egyptians, yet God did not require Joseph's brothers to do wrong, for he could have provided some other way for Joseph's residence in Egypt. Joseph afterward told them, "Ye sold me;" "God sent me."

The doctrine of unconditional salvation or damnation is often called "Calvinism," but it had been the doctrine of the backslidden church a thousand years before Calvin, and was strongly advocated by St. Augustine. To all I would say, simply believe what the Bible says and don't conclude that our acts are caused by God's foresight but that he foresees what we choose to do.

Lindsay, California.

Gratitude

BY W. GLENN ROBERTS

THERE were two brothers, who, having ended their harvest, made ready to prepare thank-offerings for the Lord. Abel, the younger, went out to his fields with a joyful smile upon his lips. Jehovah had been very gracious to him, so he communed within himself. His flocks had greatly multiplied; he was permitted to live in a beautful world; the Lord's feathered servants sang to him as he labored; the bees prepared their sweets for him; for him the roses distilled their incense, and his fields were beautified by the lilies; for Abel had been anointed with the oil of joy, and he was a happy young man. Only the best could be sacrificed to such a good God, he said; so he chose the best of his yearling lambs, and laid it upon his altar, with a prayer of heartfelt gratitude. Even God himself could do only one thing with such a sacrifice, and that was to accept it.

Cain, too, went out to sacrifice. But there was a scowl of discontent upon his face. His harvests had been plentiful, but he grieved because the last granary had not been entirely filled. Some of his fruit, too, had been wormy, and would not keep. Cain had not yet learned the meaning of gratitude. After all, he thought, what difference did it make what kind of fruit was offered? It would all burn equally well in the heat of the altar flame. So, choosing from the fruit of the ground, he prepared his thank-offering. And even God himself could do only one thing with such a sacrifice, and that was to reject it.

Then Cain, looking over to where the smoke from his brother's altar was ascending into the heavens, and seeing the look of rapt devotion on Abel's countenance, felt a surge of anger pass through him. Mere discontent had given way to envy, and envy to hate, as it always does. And hatred became murderous lust, as he tore a stone from his altar and sent it hurtling against the head of his only brother. And Cain, who had not been anointed with the oil of joy and gratitude, became the world's first murderer.

Brooklyn, New York.

Executive Committee Action

Five Years Meeting Business Transacted

On Thursday and Friday, May 17 and 18, occurred the sessions of the Executive Committee of the Five Years Meeting, in the parlors of the First Friends Church. Active members present were: Isaac T. Johnson, Richard L. Hollowell, Nathan D. Andrews, Frank W. Dell, Laurenna Farquhar, Ellison R. Purdy, Wm. O. Mendenhall, George H. Evans, David M. Edwards, Lindley M. Binford, Thomas R. Kelly, Theodore Foxworthy, Edgar H. Stranahan, Richard R. Newby, W. Spencer Hadley, Homer L. Morris, Alonzo M. Gardner and the Secretary.

In addition to the Secretarial Staff of the Central Offices, non-voting members were present in the persons of the following Yearly Meeting Superintendents and Secretaries: Clyde O. Watson, M. F. Swafford, Emmett W. Gulley, Lewis C. Moon and Chas. O. Whitely.

Through Isaac T. Johnson, the Publication Board reported the nomination of Walter C. Woodward as Editor of THE AMERICAN FRIEND. The nomination was unanimously approved and the appointment was made for the period until the next session of the Five Years Meeting in 1932.

Homer L. Morris, Chairman of the Executive Committee, made a report for the Central Committee, to which had been intrusted the responsibility of presenting a nomination for the office of Executive Secretary of the Five Years Meeting. He reviewed the efforts which had been put forth to secure the right man, making it clear that the entire area of the Five Years Meeting had been reviewed to this end, and that diligent search had been made. Finally the Committee had agreed unanimously upon one Friend, to whom overtures were made. After having duly considered the matter he had found it necessary to decline the offer. In the time that remained before the May meeting of the Executive Committee, the Central Committee had been unable to present another nominee, for this and other reasons. In view of this fact the Committee proposed that for the present fiscal year the work which was to have been done by the Executive Secretary be cared for by the following general scheme:

1. That Walter Woodward assume the following duties:
   - (a) Editor of THE AMERICAN FRIEND.
   - (b) Circulation Manager of THE AMERICAN FRIEND.
   - (c) Representative of the Five Years Meeting in interdenominational relationships.
   - (d) Secretary of the Executive Committee. (In this capacity he is to care for the correspondence which would ordinarily come to the Executive Secretary.)
   - (e) Authorized head of the Central Offices.
2. That in addition to his duties as General Secretary of the Foreign Mission Board, B. Willis Beede be appointed Chairman of the Promotion Committee and made reponsible for directing the work of United Budget Promotion. The Central Committee felt that a great deal of this work may be done by conferences with Yearly Meeting officers and workers, which would thus, in a considerable measure, perform a valuable piece of work.
3. Under this general arrangement the Board of Religious Education is to continue to have editorial supervision of our Bible School Supplies, as in the past.

After free consideration the above report of the Central Committee was adopted with the specification that the secretarial and administrative duties of Walter C. Woodward and B. Willis Beede, as outlined, continue until March 31, 1929. The Central Committee was instructed to continue its search for an Executive Secretary with the thought of reporting progress at the December meeting.

After full discussion on both days, of the needs of the Boards for the present fiscal year, the following was adopted as the United Budget, which is a little under that for last year:

Foreign Missions	$101,047.98	68.13
Home Missions	22,812.45	15.38
Religious Education	1,659.03	1.12
Peace	5,184.51	3.49
Young Friends	4,666.16	3.15
Aged Ministers and Missionaries	3,110.61	2.10
Prohibition	518.35	.35
Emergency ($5000 to be applied on 1922-1927 deficit)	9,310.91	6.28
	$148,310.00	100%

In response to a communication from the Board on Religious Education, urging the Executive Committee to provide for securing some thoroughly qualified person to give full time to the work of Religious Education, the Board was authorized to secure a field secretary.

The annual reports of the Field Secretaries, Edgar T. Hole and Fred E. Smith, whose work terminated March 31, were read They were accepted with an expression of appreciation for the effective work rendered by these Friends.

The Executive Committee went on record as being heartily committed to the system of financial organization as presented in the pamphlet, "Friendly Finances," issued by the Promotion Committee. Its free use is urged upon the Yearly Meetings.

To represent the Five Years Meeting at the Quadrennial Meeting of the Federal Council of Churches to be held at Rochester, New York, December 5 to 11, and to serve as members of the Council for the ensuing four-year period, the following were named: Wm. O. Mendenhall, Walter C. Woodward, S. Edgar Nicholson, Rufus M. Jones, Lenora N. Hobbs, John R. Cary. Alternates: B. Willis Beede, Edgar H. Stranahan, O. Herschel Folger, L. Hollingsworth Wood, Clara I. Cox, Frank W. Dell.

Wm. O. Mendenhall presented a concern in view of the rapid progress being made in this country toward church union. Feeling that Friends may have some contribution to make to this movement, he proposed the appointment of a committee to be charged with the responsibility of following the developments in the field of church cooperation and unity and of keeping the Executive Committee in touch with them. This concern was approved by the Committee, which took action laying this responsibility on our newly appointed representatives on the Federal Council.

Attention of the Executive Committee was called to the resignation of Emmett W. Gulley as a member-at-large on the Board of Home Missions, in anticipation of his removal to Oregon Yearly Meeting. Henry M. Vore, of Unadilla, New York, was appointed to fill the vacancy.

WITH ANDERSON FRIENDS

The invitation has been extended to the pastor, Jos. W. Youngs, to serve the meeting at Anderson, Indiana again another year. He has already served the greater part of two years and many good works have been accomplished. A four weeks' revival was held during the month of April. The pastor conducted the meeting with the help of Earl Folger, chorister. Several new members were taken into the meeting and all were helped spiritually.

A two weeks' Daily Vacation Bible School is being planned to begin on Monday, June 18. The Committee consider themselves very fortunate in securing the help of Lillian E. Hayes, Dunreith, Indiana, for the full time of the school. A meeting is planned for Saturday, June 9, at which time she will meet with the teachers of the Vacation School and outline the studies and program, and on Sunday, June 10, will meet the pupils and the parents. This is the first attempt with a Vacation School here. The meeting will be represented in the Quarterly Meeting Bible Memory contest by Eunice Wilson the declared winner in an elimination contest recently held.

Among the new Friends recently moving to Anderson from other meetings are: Pearl Traylor and children, formerly of Richmond, Indiana; and Mrs. Jesse Hammer and son, Vere, and daughter, Helen, of Shirley, Indiana. Letters of membership are expected from Paul Mains and family, who have just moved to Anderson from Shirley.

Friends Over the Border

Annual Meeting of A. F. B. F. M.

From the East and the West came the members of the Foreign Mission Board to spend the time from May 14 to 16 in considering the work being accomplished abroad. Many who attended all of the sessions said at the close, "It was the best Board Meeting we have held."

The first session was held on Monday afternoon in the beautiful parlor at the First Friends Meetinghouse in Richmond. Usually the first session opens Tuesday forenoon, but provision had to be made for a joint meeting of the Executive Committees of the Home and Foreign Boards.

Beside the Board members who were present in goodly number, Arthur and Edna Chilson and their two daughters, Rachel and Esther, Mildred E. White, and Roxie Stalker were in attendance.

On Monday evening the Board gave its whole attention to the Africa field. Arthur and Edna Chilson clearly set forth the remarkable transformation that has taken place among the Kavirondo people in the past quarter of a century. Multitudes wear clothing, good roads have made accessible all parts of the country, many are providing for themselves better living conditions, thousands are in school, medical relief is available for those who desire it, and a strong, consecrated, group of African Friends bear evidence to the power of Christianity to recreate and beautify human life.

The Government of Kenya Colony has offered 640 pounds (almost $3200) to Friends for educational purposes. Fred N. Hoyt is now on the field in charge of the manual training department of the educational work and many boys are eager to receive instruction in building, furniture making and kindred subjects.

Everett Kellum and Ruth Baker, graduates of Friends University, will probably proceed to the field this fall to assist in the educational and medical work. In addition to his college training, Everett Kellum has had practical experience in the school room. He will spend some part of the summer studying Negro education at Tuskegee, Hampton and other centers. Ruth Baker recently completed a nurse's training course.

TURBINE FUND

Steps were taken to raise the balance of the fund needed for the turbine. This piece of machinery is essential to the proper development of the industrial work. Without it the sawmill cannot run.

Good reports from Cuba were presented. The Holguin School is in a flourishing condition with some 370 pupils in regular attendance. Tuitions received cared for all school expenses except the salaries of the American workers. The Yearly Meeting of Cuba Friends was established in April and the membership, though small, is stable and courageous in facing its new responsibilities and opportunities. At Banes and Puerto Padre splendid schools have been conducted.

A remarkable spiritual awakening has come to the Cubans in Havana Province. Many have found Christ during the year and a goodly number have gone forth to the villages, homes, and street corners to proclaim their new found Savior.

The Mexico workers plan to change the name of Penn and Juarez Institutes to Collegio Nancy L. Lee. The Victoria meeting, under the leadership of Fortunato Castillo, is reaching out to minister to the needs of the community. So well trained and dependable are the graduates of Maria Castillos' school at Matehuala that they are in great demand as teachers in Government schools.

GLENLEIGH

For some time the Jamaica Mission has been looking to the enlargement of the Swift Home for boys, so ably founded and cared for by H. Alma Swift. It was decided by the Board to purchase a ten acre estate, known as Glenleigh, located a mile or two from the Lyndale Girls Home. There are some buildings on the estate but a dormitory for the boys will have to be erected.

Merrill L. Hiatt member of the Washington D. C. meeting, was accepted for a short term service at the Boys' School in Ram Allah, Palestine. Mildred White, who has been at home on furlough for some months, will sail in August for another term of service in Palestine. She will be connected with the Girls' School.

The treasurer's report showed that the Board's bank indebtedness had been reduced from $15695 to $10803. Due to the fact that New England, Baltimore, New York and Iowa Yearly Meetings and some Quarterly Meetings paid one twelfth of their united budget allotment each month, the Board's income was more stable than in the past. It was, however, several thousand dollars too low during most of the months of the year, with the result that missionary allowances were sometimes several months in arrears. The Board decided to authorize the treasurer to borrow enough money when necessary to pay up to seventy-five per cent of the monthly allowance due each field. This borrowing, which carries with it an interest charge, will be unnecessary if all Friends meetings will adopt a benevolent budget, canvass the entire membership for pledges to the budget and make weekly payment of such pledges.

After carefully reviewing the needs of the work the Board finally approved a total budget of $101047.98 for the coming year's work. This sum is a part of the United budget of $148310.00. Last year the United budget receipts were in excess of the previous year's receipts. Friends are heading in the right direction in the matter of the support of the united activities of the church. Let us all work harder and more faithfully and the entire budget will be raised easily, and, as a result, Jesus Christ will be made known more fully and many will find newness of life in him.

HO FOR "CAMP FRIENDLY"

Camp Friendly, our New England Quaker girls' camp (ages 16-30), is one of the many denominational camps conducted during the Women's Foreign Missionary Conference annually at East Northfield, Mass., and cordially invites Friendly young women from any or all Yearly Meetings to join them at the Conference this summer. New York girls have often joined us at Northfield and we have felt that "Friendly" has always been a place of fellowship rare and lovely, so we are hoping that many other Friends groups will also send representatives to Camp Friendly this summer, July 13 to 21.

There is a long list of excellent speakers and class leaders for the W. F. M. Conference including, Dr. Donald Frazer, Glasgow; Jean Kenyon MacKensie, Africa; Helen Barrett Montgomery, Mrs. Henry W. Peabody and nearly a dozen others.

East Northfield, in the Connecticut Valley, among the Berkshires, has many delights, God-given, for the lover of the out-of-doors—river, hills, valleys, mossy ravines—which in themselves hold many delights for the nature lover. There are squirrels, chipmunks, (which are not averse to seeking entertainment in your tent at night), ferns, flowers, etc. There is excellent opportunity for out-door sports, swimming, hiking, tennis, croquet, and excursions to spots of historic interest and present beauty.

If you care to join us Friendly folk will you please register soon? Send your name, age, address and fee ($2.50) to our Camp Leader.

Rates for the eight days are as follows: (including board, etc.) for dormitory rooms (Gould, Marquand, East and Weston halls) are approximately $14.50 to $20.00. Applications for reservations in the dormitories should be made to Mr. Ambert G. Moody, but girls wishing to enter the camps should register with the Camp Leader. For the person living within 100 miles of East Northfield, the approximate total expense of the trip (registration, board, room, i.e. tent at rate of four persons per tent, and reduced railroad fare) is $25.00.

Come join us—we want and welcome you! Register by "return mail"!

RACHEL MOSTROM.
Camp Leader for "Friendly."
Wareham, Mass.

Home Mission Annual Session

Board "Says It" by Demonstration

Circumstances seemed to conspire against the Home Mission Executive Committee this year, preventing one member, John R. Cary from attending any of the annual sessions, and delaying for two days the arrival of two other members, including our chairman, so that some called meetings were necessary on May 17 and 18 in addition to those regularly scheduled for the 14th and 15th. Several members of the Board in addition to those on the Executive Committee, were present during the week, however, having been called to Richmond for other meetings, and these joined helpfully in the consideration of business.

Nine members of the Board, including five on the Executive Committee, Ellison R. Purdy, Charles O. Whitely, Charles M. Woodman, Richard R. Newby, and H. Clark Bedford, and four other members of the Board, Clyde O. Watson, Emmett W. Gulley, M. F. Swafford and Leslie Bond, as well as the Executive Secretary and Office Secretary, attended during the week.

In spite of difficulties, the annual sessions this year were perhaps the most encouraging the Board of Home Missions has ever had. Beginning with a review of progress made during the past year and recognition of our growing concerns for development of spiritual resources, vital evangelism, and true Christian extension, the attention of the Board was given largely to definite projects suggested for the coming year as expressions and demonstrations of our concerns. Charles O. Whitely presented a very interesting report of visits made by him during the past six months to our extension fields in Montana, Colorado, Nebraska and the Indian Mission field in Oklahoma.

We had before us also a cheering financial report which showed every field appropriation paid in full for the past year and a steadily rising total of receipts since 1925.

ACCEPTS IMPORTANT SERVICE

The most important forward step taken by the Board at this meeting was a decision to ask the Associated Executive Committee on Indian Affairs to join us in engaging the full time service of Charles O. Whitely for one year, beginning September 1, 1928, as a field worker on behalf of both the Home Mission Board and the Indian Committee. Charles Whitely has served for ten years as chairman of the Department of Evangelism and Church Extension of the Home Mission Board and brings to his new task a deep concern for every phase of the spiritual life of our meetings. His wide acquaintance with Friends in every Yearly Meeting qualifies him to an unusual degree to become the personal interpreter of the concerns of the Home Mission Board, which are, we believe, the united concerns of the Five Years Meeting for the spiritual development of our denomination in worship, ministry, pastoral leadership and Christian extension. Charles Whitely will give a large share of his time, at the call of individual Meetings and pastors, to cooperation with such Meetings in the study of their particular spiritual problems, and to evangelism which is vital in that it seeks to touch and make Christ-like every relationship of life. He will desire especially to cooperate with pastors and Meetings which wish to attempt evangelism fundamentally in accord with the principles of Quakerism. It is his hope and also the hope of the Home Mission Board that a combination of the visiting ministry of early Friends with a Quakerized form of conscientious, honest, visitation evangelism in which Meetings on Ministry and Oversight will accept large responsibility, may quicken us all to renewed spiritual life and power. It is not his purpose to respond, unless it may be in a few exceptional cases, to calls for the ordinary type of mass evangelism.

By cooperation with Charles Whitely in thus carrying a personal interpretation of our concerns into various Meetings the coming year, the Board of Home Missions will seek to give further expression, by demonstration, to get its great desire to aid in cooperative development of our spiritual resources. We are glad to report that the Committee on Indian Affairs, in its annual meeting on May 21 and 22, united in the call to Charles Whitely, and he will begin his work for both the Home Mission Board and the Indian Committee in September this year.

Briefly the other projects undertaken by the Home Mission Board for the coming year include the following.

Cooperative service to pastors and Christian workers will be further extended through our Home Mission Lending Library, to which about 50 titles have been added in the past year. This library includes recently published books on rural church problems, problems of city churches, books helpful in Bible study, preaching and pastoral work, new books about American Indians, books by American Negroes, and especially books by our present-day Friends' writers.

In addition to library service the Board offers to pastors this year their choice at half price of any books catalogued by our Friends Book and Supply House the total amount of any one order not to exceed $20 at list price.

Five scholarships of $25 each in interdenominational summer schools for rural pastors are offered to Yearly Meeting superintendents or to pastors of rural Friends Meetings.

Definite experiments are planned in a Friendly adaptation of the so-called Larger Parish Plan to quarterly meeting area units among Friends, as an effort to extend the privileges of trained pastoral leadership and week-day religious education to some of our weaker rural Meetings.

Carefully planned surveys of a few typical rural communities for which Friends have responsibility of religious leadership will be sponsored by the Board in response to requests and expenses provided for a few students from Friends colleges in volunteer summer service as religious education directors in rural communities, these volunteers to be selected by the Board on Religious Education in cooperation with our Board of Home Missions.

The Board will continue cooperation with Nebraska Yearly Meeting in Extension work, will substantially increase its cooperation with Wilmington Yearly Meeting in Extension work in the Great Smoky Mountains, and will give some aid financially to support of Friends' new extension field at Brockway, Montana.

MEETINGS IN LARGE CITIES

In the cities, financial cooperation will be continued with Detroit, Denver and Boulder, (Colorado), Friends, through their respective Yearly Meetings, and cooperation extended to these or other city Meetings in planning and holding group conferences to consider the opportunities and problems of Friends' Meetings in large cities.

Our Indian Missions in Oklahoma are developing rapidly and already offer one of the brightest and biggest opportunities for Christian extension work of any before us as a denomination. They must have more generous support if this growth is to continue, and the Home Mission Board is increasing its appropriation for Indian work this year to $6500 though this is still far below the need.

In view of the fact that the American Friends Service Committee sponsors the Christianizing of Race Relations as one department of its four-fold program, the Home Mission Board decided not to undertake any aggressive program of inter-racial education this year, and to refer all Friends with whom our Board has been cooperating in race relations projects to the American Friends Service Committee for suggestions and information.

Convinced of the need for more personal contacts with Friends of all the Yearly Meetings, and for more group conferences upon our common spiritual problems, the Board is planning for more travel and field work by its representatives this year. As a beginning, a conference with Yearly Meeting superintendents had been previously arranged and was held in Richmond on May 16. Secretaries and superintendents of all the Yearly Meetings had been invited to attend this conference as guests of the Home Mission Board and seven were present in response, from New York, Baltimore, Wilmington, Western,

Iowa, Kansas, and California Yearly Meetings. New England was represented by special appointment of Lindley M. Binford. The superintendent of Indiana Yearly Meeting was present Wednesday morning but was called away by the serious illness of his wife. Nebraska's superintendent was unavoidably delayed but arrived the next morning.

The general topic for conference with the superintendents was Reality in worship and vitality of Christian faith and practice among Friends. Dr. W. R. King, executive secretary of the Home Missions Council, was present by invitation of the Board, and spoke informally to the conference group at the evening session, on the co-operative interdenominational work of the Home Missions Council and the Five Year Program of Interdenominational Survey and Adjustment, begun this year.

For the carrying out of all the above projects, also correlated missionary education, information service, and administration, the Board of Home Missions adopted a budget which after slight adjustment to the askings approved by the Five Years Meeting Executive Committee, totals $22,000.00, including an appropriation of $2400 to Nebraska Central College. To this will be added the Home Mission Board's share of united promotion expense. This is a *working* budget and must be all raised if the work outlined is to be done. The Board is encouraged to believe that Friends really meant what they said at Five Years Meeting last October, endorsing cooperative effort to develop our spiritual resources, and we have ventured upon definite projects towards that end. We depend upon the Five Years Meeting to keep the support for this work increasing during the coming year, as for the two years just past. Let us all *say it by demonstration.*

R. M. S.

CONFERENCE OF MINISTERS AND WORKERS

The Ministers' and Workers' Conference of Western Yearly Meeting met in annual session at Vermilion Grove, Ill., May 8-10, 1928. The different sessions were well attended. The opening devotional periods led by different ministers were times of spiritual uplift and blessing. The singing led by Orville Cox and specials from the local meetings made the Conference ring with good cheer and comfort. The Conference sermon was given by Jehu Reagan, Tuesday evening, his subject being "The Good Minister." He gave the qualifications of a good minister in doctrine and practice and emphasized the Message and Messenger.

Richard R. Newby, Yearly Meeting Superintendent, presented the subject of Evangelism, bringing to the Conference some very vital facts, stressing the fact of Jesus Christ, his teachings and work and that the church of Jesus Christ needs a passion for souls, a message of evangelism to be lived. With evangelism the church has additions and resources, but without it the church declines.

Dr. J. A. Huffman, Dean of Marion College School of Theology, gave four expositions on the Gospel of John, which were full of inspiration and instruction. He emphasized the Eternity of Jesus Christ, his Deity and personality—perfect God and perfect man. Wednesday afternoon was given to the subject of Missions. Emory J. Rees, who spent near thirty years on the African field, spoke very tenderly and said wonderful progress had been made during the past thirty years. The burden of missions was great. We must keep up our home base and not spend over much on ourselves or we would defeat the purpose of Christ.

Anna Kitch gave a reading on "The Great Reward," which was very impressive and brought out more forcibly the individual responsibility to be faithful to the end. Dr. Huffman closed the Missionary period with an appealing message on World Evangelization. The Missionary Message is the Gospel of Jesus Christ, which is the gospel of power and peace. The world cannot be at rest without God and the Church is to go into all the world and preach the gospel to every creature.

Albert L. Copeland spoke at the Wednesday evening service on "The Course and End of the Age." He gave prophecies concerning the Second Coming of Christ, spoke of various views and development of his coming and the certainty that Jesus is coming again. His advent into the world was important and his second advent the most important of future events.

E. Howard Brown spoke on Church advertising as a means to notify and attract attention. People will be attracted by the announcement of a sermon that promises to help them in their devotions, and appreciate being reminded of church activities.

Norval E. Webb conducted a Round Table discussion on "Sermon Building." Various ways of getting material for sermons were mentioned. There is a general preparation, reading in terms of the congregation and their needs; gathering material from the visiting of families; seeking the power and mind of the Holy Spirit; the study of God's word—inspiration, preparation, and study builds a sermon. A paper on the "Problems of Ministers' Wives," by M. Emma Newby, was full of vital interest and good counsel to those who hold this important position. She brought out the characteristics of a model minister's wife and what she should contribute to the home, church and community in co-operation with her husband.

At the business session, resolutions were adopted in appreciation of the splendid hospitality and generous provision for all our needs and to the Home Bureau for the wholesome, bountiful, satisfying meals they provided, and to the Faculty of Vermilion Grove Academy for their efficient services in the dining room and their kindly interest in the work of the Conference. Also, that we sincerely regret the present attitude of many of our meetings in allowing a small faction of dissatisfied members to make it necessary for pastors to move after a short service; in as much as too frequent changes are injurious to the church, the pastor and the church activities in general. In this connection we desire also to encourage our pastors who must face the above conditions to be patient and kind and endure as good soldiers of Jesus Christ.

The officers for the coming year are: President, Carey Barker; Vice Pres., Richard Niles; Sec.-Treas., Helen Hester; members of Executive Committee, Howard Brown and Fannie Roberts.

The Conference closed with a Consecration Service led by Mary Hiatt, which was very precious and tender, sending us back to our home fields with renewed strength and courage.

JOHN COMPTON, *President,*
ELIZABETH M. REAGAN, *Secretary.*

EPISTLE FROM FRIENDS IN FRANCE

Alfred Lowry has sent us this translation of the French "Epistle" for this year—the Message of The Fourth General Meeting of Friends In France.

"We are heirs to vast spiritual riches, which should not be allowed to go to waste. To make proper use of them, absolute freedom is necessary. The fact that man is a social being creates duties, of which we become the more conscious as we attain to a greater degree of freedom. We should not only ourselves enjoy our heritage, but enable others to do so too. The spiritual development of the mass of mankind is hampered, if not altogether prevented, by existing conditions—material, economic and social. If to the oppressed we speak of the love of God and the divine spark in every man, they think it too good to be true. They would need first to live under conditions corresponding more closely to their aspirations.

"For Friends, therefore, one of the foremost duties is social service, and by this we mean not only isolated charitable activities, but an effort towards the attainment of a new social order which shall give true satisfaction to the needs of all. Those needs are essentially the same everywhere, to be understood and to be loved. All else springs from this.

"God loves us all, but it is through the love of our neighbour that we can best make this truth our own, and thus become partakers in the greatest of all sacraments."

France General Meeting, Andre Montigny, Rene C. Valton, Clerks.

Paris, Easter 1928.

The business of the church is to witness, but it tells its testimony by service. The church that does not serve is worthless as a witness.—JAMES I. VANCE.

A STRIKING EXHIBIT IN DRESDEN

Ghastly Effects of War Graphically Compared With Educational Work for Peace

Gilbert MacMaster, the American Friends Service Committee representative in Berlin, tells of an exposition held at Dresden in March, which compared by most striking exhibits the fatal efforts of war with creative and educational peace work.

As one entered the hall one saw posters in striking colors, with the inscription "No More War." A number of valuable etchings were on the walls showing soldiers swinging hand grenades, but the steel helmets shaded grinning death's heads. Each room showed a phase of the destructive effects of war and compared them by appropriate exhibits with the constructive results of education for peace. In the first room one saw many boy soldiers, and posters decried the effect of hatred which "playing soldier" cannot help but instill into the minds and hearts of children. One poster conspicuously displayed a quotation from Anatole France, one of the leading writers of France—"Teach children to hate hatred; teach them to respect human life."

This same exhibit called attention to the suffering of children during the war. The old ration-permit cards, million mark notes, and other signs of the depreciation of the currency were prominently displayed. Statistics showing the increase of crimes reported to the Juvenile Court gave the figure of 45,958 in 1912 as compared to 152,000 in 1918.

In another room there was an exhibit of posters and photos used in the International Peace Movement. Pictures with the original signatures of Tolstoi, Gandhi, Tagore and other representatives, including the German leaders, of this International Peace Movement, lined the walls. One of the German members is Kathi Kollwitz, a famous graphist, who protrays in her etchings many of the typical social conditions in Berlin. Publications on the principles and extension of international peace organizations, notices of meetings and services and posters from different countries were prominently displayed.

A third room was largely given over to pictures and maps showing the Quaker child relief work and the districts where it was carried on, not only in Germany but in several of the foreign countries. Statistics describing the work of the International Child Relief, which is headed up at Geneva, brought out its wide reaching program. Another poster compared the military and economic statistics of the European countries. In 1925, M.7,255,470,000 were spent for armaments. This sum would have built 500,000 homes for refugees, or paid a yearly pension of M.2400 to three million war invalids. A tablet showing the names of the winners of Nobel Peace awards proved very interesting.

A fourth room was largely devoted to posters and information concerning Esperanto, encouraging people to develop Peace through the common language, Esperanto.

One room displayed nothing but picturers of the horrible results of war—destroyed cities, relics of an age-old civilization lost through war, soldiers' bodies in No Man's Land, bodies of men and animals caught on the barbed wire fences, children, emaciated and half naked.

This certainly was an appropriate effort to arouse people to the realization that constant action leading towards Peace among Nations should be encouraged.

PUGET SOUND QUARTERLY MEETING

A delightful luncheon was served to an appreciative group of delegates and guests of Puget Sound Quarterly Meeting of Friends at the Friends Memorial Church, Friday evening, May 4 at six o'clock.

The Meeting on Ministry and Oversight met at 7 p. m., with Gertrude Shinn as presiding clerk. Reports showed that during the last three months a greater interest was manifest and that an increased number of people were being identified with the work of the church. Especially, were these true of the Bible school and meetings for worship.

The first public session was at eight o'clock with A. Vigas in charge of the music. Ben Darling of Everett, on behalf of the committee on Young Friends Activities, presented the program for the coming Young Friends Conference to be held at Lake Chaplin, June 29, 30 and July 1. H. Millard Jones gave the message.

At the business session Saturday afternoon, there were three items of interest: (1) The work of Evangelism and Church extension must be encouraged. It was the thought of the meeting that this type of work should continue. A fund is being arranged for this purpose. (2) A committee was appointed to arrange for representatives to the World's Sunday School Convention to be held in Los Angeles, July 11 to 19, 1928; (3) a committee was appointed to work out plans for the next Quarterly Meeting which will be held in Seattle, August 4, 1928.

This year marks the twenty-first anniversary of the setting up of Puget Sound Quarterly Meeting of Friends. In connection with the celebration of this event, a Conference of all Friends of the Northwest is being planned at the same time and place. D. Reeves Shinn, a former pastor delivered the sermon.

Moses Votaw was present as a fraternal delegate from Tacoma Quarterly Meeting. J. K. and Eleanor Shinn Cloud and their little daughter, Jean Kaye, of Pennsylvania, were in attendance at part of the sessions.

A PLEASANT PEEP INTO GROUP AT MARION

Well Known Richmond Pastor Demonstrates "From Mountain Top to Service"

Tuesday of last week, the Ministers' Short Course began in the First Friends Church at Marion, Indiana. The evening preceding, several gathered for registration and a fellowship dinner and listened to an address on Race Relations by Murray S. Kenworthy, who spoke in place of Crystal Bird, as scheduled, but unable to be present.

Charles M. Woodman of Richmond was on the program for two addresses on Tuesday, so, with his good wife and the writer, he left about 6 a. m. in his Buick for Marion. It was a delightful drive of three hours in the early morning light and sunshine over paved road via Knightstown and Anderson, through green fields and wooded lots with foliage fresh and beautiful. When we arrived, B. Willis Beede was in the midst of his first of four lectures on "The Ministry for This Age." He was using Paul's statement to the Corinthians: "He gave, some apostles, some prophets, some teachers, etc.," and was citing New Testament references to make clear the work of a prophetic ministry for today. Charles N. Franklin of Greenfield, was presiding and the opening devotional period had been in charge of Charles E. Hiatt, superintendent of evangelistic and pastoral work in Indiana Yearly Meeting.

The second address as scheduled was by Charles M. Woodman on "The Youth of Today and the Task of Tomorrow." His chief urge was preparation. We must give our boys and girls a grasp of the fundamentals of life that from early childhood they may begin to have a friendly, unbiased outlook on the whole world; that they may build a moral structure of soul in perfect harmony with the moral soul of the universe itself; and that they may early gain a grasp of the spiritual philosophy of life. With telling illustrations he amplified these vital principles and placed the responsibility of the task squarely upon the shoulders of ministers as well as parents and teachers.

Dean A. J. Huffman, of the Marion College School of Theology, gave the third address, using as his theme, "The Mission of the Holy Spirit." He recognized the personality of the Spirit and outlined his work in cooperation with the Father and the Son whose dispensations while distinct, interpenetrated in the great work of redemption for mankind. He sought to elaborate John 16:7-11 and show how the Spirit convicts of sin, of righteousness and of judgment. He would give one lecture during each of the four days of the Short Course.

At the noon hour all gathered in the dining room in the basement of the church and partook of a delicious repast daintily prepared by ladies of the congregation.

About forty were assembled for this the first day and the opportunity for fellowship was very much enjoyed and also the good things to eat, especially by those who earlier that morning had made the long journey of ninety-six miles alert to appreciate the beauty of the scenery in passing at thirty or more miles an hour.

The devotional period for the afternoon session began at 1:30 and was in charge of Wyman Hull. Charles E. Hiatt asked to be excused that he might return to his sick wife and expressed the hope that he might be back for Friday and the closing address, "From Mountain Top to Service." Charles Woodman's address was first at this session and he spoke on "Experiences in Teaching and Training the Child." He outlined his own method of preparing the children of his Bible School for membership in the church directing their thought to God through Jesus Christ as the ideal expression of love, service, sacrifice, goodness, beauty and truth, through which attributes and qualities they might comprehend what Jesus says about his Father who is the spirit of love and service. He stressed the importance of personal decision and indicated what he considered in the light of his own experience to be the best way of securing decisions and a definite acceptance of Christ as Savior and Lord.

We had to leave for Richmond as H. Clark Bedford began his first address on "Church History and Evangelism," but we had looked in upon the group and left them well started. A further report of later developments we hope to have for next week. If the initial opportunities are so favorable, what must the climax be!

The spirit of adventure and exploration guided homeward another and supposedly shorter way. But two or more detours increased the mileage until the difference was rather disappointing. Then to cause delay a superfluous tack got in some deadly work on a front tire and the speaker of eloquence must lay aside his coat and demonstrate amid dust of passing cars how to transpose an extra from rear to a place on right wing assisted of course by the other occupants who shared in the joy of a perfect exchange. Perhaps we were demonstrating the theme of the superintendent for the closing address on Friday: "From Mountain Top to Service." However we arrived in Richmond about six p. m. after twelve hours of a somewhat memorable trip, nearly half of the time spent in delightful fellowship with those in attendance at the Ministers' Short Course.

J. R. W.

The world we actually experience is never a world of bare physical facts; it is always a world crammed with human interests, with so-called subjective aspects as well as objective aspects, touched with beauty and sublimity, awakening us to aims and pursuits of truth, challenging us with mysteries to be solved, calling us to moral tasks, and showing itself to us as the polar complement to our inner life.—RUFUS M. JONES.

TEN MILLION COPIES IN A YEAR

American Bible Society Presents Summary of Remarkable Bible Output for 1927

New York, N. Y.—More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the 112th annual report of the Board of Managers of the Society just made public. The total number of issues is 10,034,797 copies published in 166 different languages and dialects.

Nine of the Society's ten agencies in the United States reported a distribution of Scriptures greater in number than the preceding year. In this distribution more than a hundred languages are represented, including several North American Indian and immigrant dialects. It includes tens of thousands of Gospels given to flood sufferers in the Mississippi Valley, hundreds of thousands of issues called for by the nation-wide Gospel reading program in January and February, thousands of Scriptures placed by sale or gift in homes reached by a house to house canvass made by colporteurs, missionaries and volunteer workers, gifts to Indian school children, to penitentiaries, to Federal and local hospitals, to struggling churches and Sunday Schools, and to many other needy fields.

The statistics of the Society also state that in the West Indies, Mexico, Brazil and Japan an increased distribution in the number of copies of complete Bibles occurred. In Japan this increase was more than ten per cent over the previous year which had also shown a gratifying growth. In Egypt the sales increased over fifty per cent.

In China, for the third year in succession, over three million copies of the Scriptures have been circulated by the American Bible Society. The Society is constructing a new Bible House on one of the leading streets of Peking. From the present outlook the building will be completed by September first, and a formal opening is planned for October. The Brazil Agency, located in Rio de Janeiro, has completed fifty years of Bible work. The population during this time has increased two and one-half times, while the circulation of the Scriptures has increased twelve and one-half times. Nearly 50,000 more copies were circulated in 1927 than during the preceding year.

The first complete Bible in the Luba Lulua language, spoken by some 2,500,000 natives of the Bantu race in the Belgian Congo was published last year by the Bible Society. In is the 169th language in the world into which the whole Bible has been translated through the efforts of Bible Societies. A second edition of 10,000 Bulu New Testaments was also printed for West African missions. Translation work, in cooperation with certain American missions, was done in Central America, South, East, and Central Africa and in some of the American Indian dialects.

In the Philippine Islands the task of replacing 14,000 linotype pages of Scriptures in dialect, destroyed by the Japanese earthquake, and the equally important task of reducing these pages to permanent plates for storage were completed. In all there are seven dialect Bibles in plates. In addition to the moulds kept by the Agency in Manila a duplicate set is now in the New York vaults to guard against another disastrous earthquake.

The Society has never received so many appeals for grants of Scriptures to individuals, institutions, missions, and for campaigns as in the year just closed. The response is limited by lack of funds to cover this phase of the Society's work. The budget of the Society for 1928 amounts to $1,345,426 including estimated local receipts in foreign countries. Approximately one-half of the total of this appropriation must come from the contributions of churches and individuals.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

FOR FRIENDLY PUBLICITY THROUGH THE PRESS

Lucy M. Thruston has become associated with the American Friends Service Committee as a continuation of the work which she has been carrying on in Baltimore for the Joint Committee of Friends there. During the past year she has been visiting editors and getting them to put into their papers articles which she has written for the Friends on International and other problems. In this field she has done very good and effective work.

The thought now is that she should identify herself with The American Friends Service Committee and extend her field of work beyond Maryland to include parts of the surrounding states.

The American Friends Service Committee is very happy in being able to participate in this work because it feels that one of the best ways of reaching adults with our Peace Messages is through the daily papers especially those published in rural districts which are read by literally thousands of people in the aggregate.

When patience and I became friends, I became master of myself.

QUAKERDOM · AT · LARGE

Martha Pick, Assistant Professor of Modern Languages in Earlham College, will spend the summer as a member of the Faculty of Fisk University at Nashville, Tennessee.

Marjorie Williams, daughter of J. Edgar Williams, is expecting to take her Master's Degree, June 18, at Smith College, Northampton, Mass., in which institution she is an instructor. Edgar Williams and son Russell, are planning to be present on that occasion.

Readers will be interested to know that Edgar T. Hole, who terminated his work as Field Secretary of the Five Years Meeting, March 31, has become associated with the Ruppe Mortuary in Los Angeles. For the present his personal address is 500 Security Building, Pasadena, California.

Sewell and Helen Harris of Rugby, England, accompanied by their young son Anthony Sewell, are planning to sail for America, July 13, for a visit among American Friends and relatives. They are hoping to look in upon the Young Friends General Conference at Richmond for two or three days.

Amos J. Peaslee, of the class of 1907 at Swarthmore College, and a Friend, was elected president on April 14, of the International Law Association. He will head the delegation of American lawyers who will attend the Thirty-fifth Biennial Conference of the association to be held in Warsaw, Poland, August 5-12.

Leanah Hobson, now of Whittier, California, 515 E. Bailey Street, asks that her friends note the change of address. Her doctor advised an immediate rest and change so she gave up her pastoral work at Lindsay, Calif., where she had nearly completed her third year. Her successor is John R. Wright as noted last week in these columns.

Friends generally will join in our disappointment over President Levi T. Pennington's failure of election as a delegate at large from Oregon to the Republican National Convention to be held at Kansas City next month. Early returns indicated his election but when the count was complete he was found to have been nosed out by Hoover's state manager.

E. Howard Brown, pastor of Union Street, Kokomo, Indiana, Friends Meeting, gave the baccaluareate address, May 20, in the high school auditorium to the 187 seniors who comprise the 1928 graduating class. His theme was "The Guards of Destiny." The Seniors, wearing the gown and caps of sober hue, lent a dignified aspect to the occasion. About 1500 persons attended the service.

Brucia Dedinsky, formerly of Russia but now an American Friend who teaches in Grinnell College in Iowa will sail for Europe early in June. In addition to doing research work for her Ph.D. degree she will visit old haunts where she has lived and studied in years past, also spend some time in southern Russia with her father, and will act as interpreter in Russia for the Sherwood Eddy party.

Helen and Corwin Perisho, Iowa young people and graduates of Penn College, will spend most of the summer in Europe. He has completed a course in Architecture at the University of Pennsylvania and will study various types of architecture in Europe. They will travel much by bicycle and hope to attend the Young Friends Conference and the World Youth Peace Congress as representatives of Five Years Meeting Young Friends Activities.

Harry T. Silcock, giving an illuminating impression of the Jerusalem Meeting of the International Missionary Council to the Business Men's lunch of the London Missionary Society, incidentally mentioned that he had learned that the Greek Archbishop of Jerusalem rejoiced in the title of "His Beatitude." At the close of the address, Dr. Basil Yeaxlee, the chairman, made a graceful reference to Harry Silcock by adapting the title and calling the speaker, "His Friendliness."

Kansas City Friends wish to be helpful to all Quakers "who venture forth to brave the wilds of the big western city at the heart of the nation" to attend the approaching National Republican Convention. Hotels will be full and they offer to assist visiting Friends in finding rooms. Those planning attendance should address J. Edgar Williams, 2836 Indiana Avenue, Kansas City, Missouri. Friends will be welcome at the Kansas City Meeting on the Sunday preceding or following the Convention.

Passage has been engaged through the *Open Road* in New York for June 30, for the American Young Friends who will travel this summer in Europe visiting Quaker centers, attending conferences arranged by English and German Friends, and the World Youth Peace Congress. Marjorie Hedley, a graduate of Earlham College three years ago, Grace Rhoades, now at the Hostel in Geneva, Amy Sharpless, a sophomore at Mount Holyoke College, and Alfred Jacob, a freshman at Dartmouth, will represent Philadelphia Young Friends. Several Friends in Europe have urged that there be a Negro in the group of American Friends if possible, and it is hoped that sufficient funds may be raised to send Clarence Cunningham, a recent graduate from Earlham.

Sceva B. Laughlin, of Willamette University, Oregon, is compiling a "Peacemaker's Library" to consist of the ten best books covering all phases of world peace. On May 28 he was scheduled to present it before the Ministerial Association of Salem, giving a brief review of each book. He will also probably present his "Library" to the Oregon M. E. Conference. He is planning to have a booth at the Oregon State Fair in September, in connection with the Council for Religious Education.

Following his recent trip to Nicaragua, Robert Jones of Chicago has interested himself, and apparently others, in inducing American students to repair the damage done by American Marines to the National University of Nicaragua, for which this government has made no reparation. It seems that the present Nicaraguan government, eager to please Uncle Sam, permitted the Marines to be quartered in the central building of the National University at Leon, during vacation time last year. When college reconvened, however, no new quarters had been found for the Marines, so they stayed on, or in, leaving the student body to shift for itself, some classes meeting at the home of instructors and others not at all. Our soldiers, who were sent to Nicaragua to protect property rights, damaged many books, medical apparatus and other stock of the scant University equipment. An intercollegiate committee located in New York City is appealing to students in this country to contribute to the spirit of justice and good will by making good the damage done by the United States Marines.

In its issue for May 17, the *Noblesville Daily Ledger* has a picture of Jehu Reagan and a brief sketch of his life to date for its column of Hamilton County's "Who's Who." For more than forty years he has been actively engaged in the ministry having served as pastor of the meetings at Mooresville, New London, Gray and Poplar Ridge, Indiana, and was five years at Vermilion Grove, Illinois. The present is his eighteenth year at Poplar Ridge, from which place, he says, he hopes to go to heaven. He was born in Ohio and attended Spiceland Academy, Indiana, and then taught school for four years. In 1879 he married Mary E. McMillan and six children were

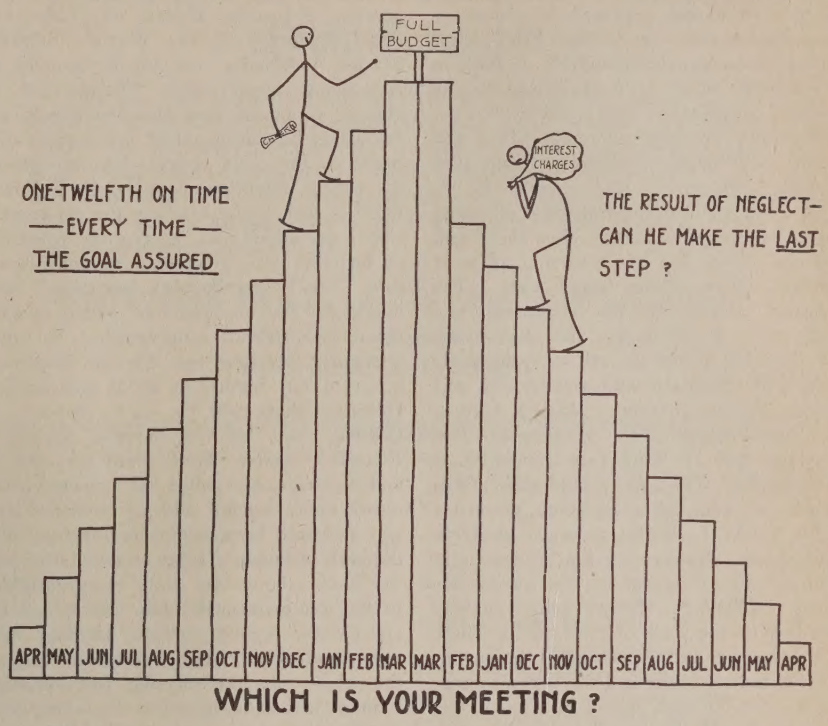
born to them, five of whom survive their mother who died in 1922, namely: Ina C. Stout of Russiaville; William J. of Poughkeepsie, N. Y.; Edgar D. of Sheridan, Ind.; Chester L. of Moorestown, N. J.; and Bessie M. Cleaver of Russiaville, Ind. In 1924 he married Elizabeth A. Murphy, a Friends minister and they are now serving, as pastors, Poplar Ridge and Eaglestown Friends meetings. Of him, one writes, "No truer servant of the Master's kingdom ever lived and served in Western Yearly Meeting."

NEWS OF OUR MEETINGS

A Christian Endeavor Conference in a joint meeting of the Friends church of Miami and Spring River Quarterly Meeting districts was held at the Fairview Friends church near Alba, Missouri, May 12 and 13. Seven societies were represented, three from Miami and four from Spring River. The conference opened at 4 o'clock, Saturday afternoon, with registration of visitors, followed by a social period, after which a banquet was served at 6 o'clock. The program Saturday night consisted of a vesper song service followed by a business meeting of the Spring River Christian Endeavor Society. An address, "The Crusade With Christ," was given by Murray Haworth, president of the Kansas Yearly Meeting Christian Endeavor Union. The services Sunday morning opened at 9:30 o'clock with a, "Quiet Hour," led by Mrs. Kelly. An hour was spent in separate conferences followed by a sermon by Murray Haworth.

Penn Quarterly Meeting was held at Denver, Colo., May 11-13. Representatives were present from Boulder, Deertrail, and Denver and it was a time of spiritual uplift and Christian fellowship. At the Meeting on Ministry and Oversight, the topic for discussion was, "How shall we bring more spiritual life into our meetings?" While several ways were mentioned, it was agreed that prayer was the most effective way. The same evening the young people of Denver gave a missionary play, which was well received. At the devotional meeting Saturday morning Herbert J. Mott brought the message to an appreciative audience, his theme being "God is a Spirit and they that worship Him must worship in spirit and in truth." Dinner was served in the church at the noon hour. The business meeting was harmonious and the annual reports of interest. This was the fourth session. The membership is over 400 having increased 45 during the past year; this increase was largely in the Denver meeting. Saturday evening, a talk on the enforcement of the Prohibition Law was given by the leader of the Anti-saloon League. Wm. P. Haworth, of Miami, Oklahoma, delivered the Mother's Day sermon to a large and attentive audience. The evening session was addressed by Herbert J. Mott. Friends are glad that Chas. A. Mott will be the Evangelistic Superintendent for another year.

How to Reach the Top


FULL BUDGET
INTEREST CHARGES
ONE-TWELFTH ON TIME
—EVERY TIME—
THE GOAL ASSURED
THE RESULT OF NEGLECT—
CAN HE MAKE THE LAST
STEP ?
APR MAY JUN JUL AUG SEP OCT NOV DEC JAN FEB MAR MAR FEB JAN DEC NOV OCT SEP AUG JUL JUN MAY APR
WHICH IS YOUR MEETING ?

Wm. J. Sayers and A. E. Sturdivant of Muncie, Indiana, collaborated in the above graphic presentation which was used to good effect in their Quarterly Meeting. We commend it for general use among our meetings. It tells its own story.

The "Ministers Conference" of Hesper and Tonganoxie Quarterly Meetings was held May 1, 1928, at the home of T. P. White at Tonganoxie, Kansas. Every meeting in the two Quarterly meetings was represented. The morning session was in charge of Eva White, Superintendent of Evangelistic and Pastoral work of Hesper Quarter. Meeting opened with singing after which she read the last few verses of the 40th chapter of Isaiah and brought a very helpful message. A season of prayer followed which was a time of blessing. Grace Thompson sang a solo which touched all hearts in blessing. The noon hour was spent in partaking of a good dinner and social fellowship. The afternoon session was in charge of Clinton L. Nellis, the President. Meeting opened with a song and prayer service after which the business was transacted. Officers were elected as follows: George Bond, president; Clinton L. Nellis, vice-president; and Viola Smith, secretary. The subject for discussion was "Ministerial Ethics" presented by Ross Smith in a very helpful way, and many others brought out helpful thoughts. The next meeting will be held in July at the home of Oscar and Grace Thompson at the parsonage.

The Friends Meeting at Friendsville, Tenn., have called Ephraim Dunlap as pastor and his faithful, spiritual leadership is being felt throughout the meeting. The missionary society has endeavored to improve the meetinghouse and the grounds. H. Elmer Pemberton held a series of special meetings in December which were well attended, much interest and enthusiasm being shown by the people. A missionary program was given which proved to be inspiring and thought-provoking. The finances and the budget were stressed and Friends have gone over the top in giving. H. Elmer Pemberton is continuing his work in the ministry. Friendsville Academy is closing another successful year of work. The field is open for a great effort along spiritual and intellectual lines and it is hoped that greater things may be accomplished another year.

Independence Quarterly Meeting was held at Stark, Kansas, where Harold Selleck is pastor, May 18-20. At the parsonage, a workers' conference was held from 10 till 2 p. m. Friday, with a luncheon at the noon hour. Three subjects were presented for discussion: (1) How to preach the gospel message to the new time in which we live. (2) Is the message of George Fox what the world needs today? (3) How shall we reach those who do not

attend church? by H. Earl Cox, pastor at Independence; Oscar L. Battin, pastor at Vera; and Harold Selleck, respectively. The meeting on Ministry and Oversight listened to papers prepared by elders of the local churches on George Fox's letter to the Barbados, the essentials of faith in the church, which were discussed to the profit of all present. Friday night, H. Earl Cox gave a prohibition message which was much appreciated. Professor Reagan of Friends University was unable to be present as planned for Saturday morning, so the meeting was thrown open to all and the Holy Spirit led in a way that all were blessed, many taking vocal part. The business session in the afternoon was transacted in harmony and love with thanksgiving as the growth in some meetings both spiritually and numerically was noted. The resignation of Mary S. Harvey as superintendent of evangelism was accepted and H. Earl Cox appointed to that service. The local congregation provided dinner at the noon hour. Saturday night, Oscar L. Battin gave an inspiring evangelistic message to the Endeavorers followed by an appeal to life service for Christ. Mary S. Harvey spoke Sunday morning on the Task of the Church. There was no service in the evening as the pastor, Harold Selleck, preached the baccalaureate sermon for the high school in a union service in the Methodist Church. Mary S. Harvey and her husband plan to do pastoral work again.

Butternuts Quarterly Meeting (New York Yearly Meeting) was held at Upperville, near Smyrna, on the 19 and 20th inst. with excellent attendance and good interest. Being in a district of far flung distances, it is sometimes difficult to get a representation from all the constituent meetings. However, Upperville is the most central point and some were present from each of the five meetings. A notable and encouraging feature was the presence in all the sessions of a large number of young people. The session on Saturday night was given over to them and they arose to the responsibility nobly, but their unflagging zeal throughout all the meetings was very inspiring. No ministers were present from outside the Quarter but many were conscious of the invisible presence of the Head of the Church and none went away disappointed. Reports show satisfactory progress in some of the meetings. Others have problems of a serious nature to meet but are seeking the aid that never fails that the cause of Christ may never meet defeat. The next session will be held at West Branch in August.

Bloomingdale Quarterly Meeting (Western Yearly Meeting) was held in Marshall, Indiana, May 19-20. For some time it has been the custom for departmental superintendents to take turns in presenting their lines of work to the Quarterly Meeting. This time, the departments of Religious Education, Leland Chapman superintendent, and Young Friends Activities under the leadership of Achsa Carter Chapman, took precedence. In the eleven o'clock service, Saturday, Horace E. Coleman, Field Secretary of the World's Sunday School Association for Japan, brought a convincing appeal that Friends get a clearer vision of how the department of Religious Education might better meet the needs of the child today. He was given the closest attention throughout. Following a basket dinner at noon, the congregation reassembled and the regular schedule of business was given careful consideration. The Young People's department had charge in the evening, and young people from the several congregations in this Quarterly Meeting met for an inspiring program, one feature of which was an instructive chalk-talk by L. O. Brown of Clinton, Ind., who is serving Marshall Friends as pastor. He is really very gifted and illustrates his points most cleverly. An out-of-doors social with a weiner-roast was followed by a camp-fire service. On Sabbath morning, a large number attended the Bible school, over sixty being enrolled in the young people's class which had to go to the public school building for accommodation. Achsa Chapman taught this class. In the meeting for worship, Lyman G. Cosand, pastor at Bloomingdale, gave a stirring message on "The Relationship of Self-surrender and Self-discovery." A bountiful basket dinner was served at noon. The afternoon session was given over to Religious Education, this program including another illuminating chalk-talk by L. O. Brown, and a Bible memory contest, in which Charlotte Hobson won first honors. She will represent this Quarterly Meeting in the contest to be held in Plainfield during Yearly Meeting week in August. Altogether it was felt that the sessions of this Quarterly Meeting were of special interest throughout.

Friends at Newberg, Oregon, held open house on the evening of May 15, to give the people of Newberg an opportunity to inspect the splendid new basement arrangements. There are eight class rooms, an assembly room and a kitchen. A new heating plant has been installed in the furnace room, chairs and tables for the dining room, a large serving table on wheels, and a new hotel range for the kitchen. The cost of these extensive improvements has been provided for, and the annual financial statement for the year closing May 1 showed that all church expenses to date had been paid. Light refreshments were served to the guests and music was furnished throughout the evening.

QUAKERISM ON THE RADIO

Edward Thomas has been able to continue the series of talks on Quaker Adventures from Station WGL, at New York, (wave length 294 meters). On April 1, Morris Burdsall of Port Chester, N. Y., gave the eleventh talk telling about his experiences working at the manufacture of portable houses at Ornans during the war, how he ascended Mt. Blanc during one vacation, and other episodes.

Owing to a sale of time by the station there was no story broadcasted on April 8, but the series was continued April 15 with a story of work in the coal mining districts of Pennsylvania by Sophia Dulles who had been in that field.

On April 22 Frieda Burkla, who wrote the cook book for use in feeding the German children, told of her work in Germany. She was especially impressed with the stupendous problem of cooking for thirty thousand children at a time in various places.

Howard Elkinton gave the fourteenth talk in the series on April 29. His subject was the work for the Doukhobors. He is the third generation of his family who have helped these persecuted Russians establish themselves in Canada.

Parvin Russell spoke on May 6, telling of his work under the American Friends Service Committee during the war in France. Some of his most exciting experiences were in the moving of invalids from places where they were subjected to shell fire to points of safety.

During the past winter all New York Friends joined in sending out to all Churches and Synagogues in New York a letter offering speakers on "The Quaker Way of Peace among Nations." As a result fifteen different speakers spoke, filling fifty-four or more engagements. They went to 13 Presbyterian churches, four Lutheran,

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four Y. M. C. A.'s, three Methodist churches, three Baptist, three Synagogues, two Congregational churches, two Community churches, and to single churches of many other denominations.

JESSE HAWKINS

"Our Friend is dead—the last of the Hawkins brothers; Jesse, the last of the children of Amos and Mattie Hawkins, the last of the five stalwart sons who grew up together on old Cæsar's Creek — James Jehu, John, Jesse and Benjamin. They were all men of fine physique, noble and dignified in bearing, and all possessed wonderful speaking voices in keeping with their commanding appearance. We all, in this and neighboring communities, owe much to the lives and characters of these brothers, for they were all Christian gentlemen, and four of them were ministers of the Gospel in the Society of Friends. Such a family group is rarely seen."

Thus reads the opening paragraph of the memoir which Mary Mills prepared and read at the funeral of Jesse Hawkins held May 8 at the Friends Meetinghouse at New Burlington, Ohio, where he had grown to manhood, established his home and labored for the Master for more than fifty years. His passing leaves only Amos Cook, his lifelong friend, of the seven ministers of the Gospel emanating from this particular neighborhood, who found Christ in the revival of 1870 conducted by John Henry and Robert W. Douglas and Nathan and Esther Frame. I refer to James, John, Jesse and Benjamin Hawkins, Levi Mills, Amos Cook, and Nancy A. C. Leonard.

Jesse Hawkins' fifty years as a minister at New Burlington was, for the most part, without financial remuneration, and so dear was the church to his heart, that, in his prime, he often spent many weeks of each year in evangelistic service throughout Ohio and Indiana. If one gift of his was outstanding, it was his love of clean pleasure and his ability to renew the smiles of those with whom he mingled as he pursued life's journey of more than 82 miles.

He was married to Nancy Copeland Wood and together on last January 31, they celebrated their fiftieth wedding anniversary. She being also prostrated with pneumonia, the disease which caused his death, was not able to attend his funeral service, though at the present time she is recovering nicely, and with their daughters Mrs. Trevoir Haydock and Mrs. Arthur Hartman and their families is mourning the loss of a devoted husband and father.

For many years before the advent of the telephone, the story has been told around New Burlington of three of the aforementioned Hawkins brothers relaying messages to each other over the half mile intervening between their respective homes by calling from one home to the other. With this homely story as a basis, O. Herschel Folger at the funeral of Jesse Hawkins, brought a stirring message from the text, "Exalt the Voice," showing how our beloved friend and other ministers of Friends have exalted the voice of encouragement, sympathy, cheer and prophecy.

Jesse Hawkins' funeral service was attended by many ministers from Wilmington Yearly Meeting and by a large concourse of saddened friends who followed his remains to old Cæsar's Creek burying ground where his body awaits the resurrection morn.

M. H. T.

Have You Planned Your Daily Vacation Bible School?

We are able to furnish not only the text books, first, second, and third year in the three departments but also pictures, mounting-books and picture sheets for the Primary children; sand-table cut-outs; small colored pictures for decorating Junior note-books; bulletins to be sent home to parents—even a poster to place out in front of your church, announcing it to your community. Write for further information and prices.

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HOW THEY DO IT AT PALMER LAKE

The Palmer Lake Community Friends of Colorado recently surprised their pastor, Orville Bender, on his birthday with a goodwill shower. Mrs. Niswanger, a member of the meeting, wrote the following poem for the occasion:

Dis is our Breacher mans birtday we hear
Ve come here tonight mit goot vishes and cheer.
Ve no ask his age, ve know he's no kid,
Ve tink only of de good tings wot he did.
He never say nodings bout wages or hire
But preaches Gott's love and de hella de fire.
He can scrubba de floor or grubba de stump,
Breacha de sermon vot makes your heart thump.
Dey call him a Quaker, but you no see him quake
When he's routing the debil
From out Palmer Lake.

EUROPE THIS SUMMER?

Four new Friends Centers visited in the course of a delightful trip. Write: Eleanor Wood Whitman, % S. A. Wood, Knightstown, Indiana.

FOR SALE

A story and a half brick house with ell and stable attached, and two acres of land. Near Friends Church and postoffice, near beautiful China Lake. Address for terms, L. W. Jones, South China, Maine.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 10, 1928.

The Arrest and Trial of Jesus. Mark 14:43—15:15.

Golden Text: He was despised and rejected of men. Isa. 55:3.

Daily Readings

M.—The Arrest. Mark 14:43-52.
T.—Jesus and Peter. Luke 22:54-62.
W.—Jesus Before Pilate. Mark 15:1-15.
T.—Jesus Before Herod. Luke 23:8-12.
F.—Barabbas or Jesus. Matt. 27:17-26.
S.—Unjust Condemnation. Acts 3:11-21.
S.—The Suffering Servant. Isa. 53:1-6.

I. The Betrayal. (vs. 43-45). Judas came at the head of a multitude. John 18:3 tells that it was a 'band of soldiers," i.e. a cohort of Roman soldiers with officials from the temple. A cohort contained normally about 600 men, but it may well have been smaller. Judas betrayed his friend with a kiss. What tides of passion must have surged in his soul to lead to such treachery! Yet all his fierceness was turned into bitterest remorse by the love that was long-suffering, which did forgive seventy times seven.

II. Peter's Denial. It is said, "To err is human; to forgive is divine." How human was Peter; our Lord, how divine! Peter, leading man of the inner circle, repeatedly denied his Master. He who vehemently boasted of his loyalty, equally vehemently turned him down. It is harder to bear the taunts of public opinion that to strike out with the sword. "The Lord turned and looked upon Peter." It would seem that there was no grief or pain which could have fallen on Jesus which he did not have to bear. They arrested him and bound him as a criminal; his trusted friend became his worst enemy; his leading follower repudiated all relationship to him; all the twelve fled; he stood alone. Yet again he could say, "He that sent me is with me; the Father hath not left me alone." Peter repented in tears and found forgiveness. Could Judas likewise have found forgiveness? Who would say that Jesus would not have given him, too, another chance? We should now ask, how much of this spirit is in us? in Christian people? How much denying, how much betrayal can we endure and still show goodwill?

Verses 51 and 52 many believe refer to John Mark himself. Possibly Judas led the mob first to the house where Jesus had eaten the Passover supper. Finding Jesus gone he next sought the garden. Hearing the commotion, this youth sprang up and

followed in his night robe. These verses have been called, "the signature of the artist in a dark corner of the picture."

III. Trial Before the Jewish Court. The trial of Jesus probably was in three parts. There was a preliminary trial before Annas, an ex-high priest, and father-in-law of Caiaphas the high priest. (See John 18:12-27). From thence he was taken before the Sanhedrin or at least enough of that body to make a quorum. Here he was sentenced, but that body not having power of death, he was taken before the Roman governor, Pontius Pilate, sometime early Friday morning.

We should note carefully what were the charges made and the grounds for conviction. Witnesses declared he had threatened to destroy the temple and rebuild it in three days. What he had said is recorded in John 2:19. But even these witnesses did not fully agree making their testimony null before the law. But when challenged by the high priest as to his being the Christ, Jesus would not side-step. He affirmed that he was, and that some day he would judge those who now judged him. On this testimony he was sentenced to die.

Note the illegality of the proceedings. (1) When the witnesses did not agree, the prisoner should have been set free. (2) It was illegal to hold a session of the court for the trial of a criminal at night. (3) The law provided that at least one night must intervene between the trial and the pronouncing of judgment of death. (4) It was illegal to try a capital charge on the day before the Sabbath. (5) Securing false witnesses was a crime punishable by death. (6) The high priest had no right to try to make the accused testify against himself. Jesus had called them hypocrites. They earned the title.

IV. Trial before Pilate (and Herod). A new charge appears when Jesus is brought to the court of Pilate. Witnesses now declared he was trying to make insurrection and oppose Caesar. Note the utter inconsistency. They are so loyal to Caesar that they demand Barabbas, who openly had rebelled against Rome, to be turned loose and Jesus crucified. Pilate saw through their insincerity, but considered his position and power of more worth than justice and right.

Note Pilate's question, "Art thou the king of the Jews?" and Jesus reply, "Certainly." (Moffatt). Read again John 18:33-38. Here Jesus clearly outlines his concept of his kingdom. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight....To this end I have been born and to this end am I come into the world, that I should bear witness unto the truth." Pilate's morally yellow soul could only ask stupidly, "What is truth?" and then turned Jesus over to the brutal scourging and mockery of the soldiers.

Jesus did not have to suffer. He could have fled to Egypt, or Syria, or the desert. He could have toned down his teaching. But his mission was to bear witness to the truth, and that he did do both in life and in death. How much are we willing to stake for the sake of the truth? Early Friends were called Friends of Truth. The Kingdom of God is built on truth, and is a cause great enough to die for.

L. W. REYNOLDS.

Lynnville, Iowa.

DEATHS

DAY—At the home of his son, Bert Day, near Lawrence, Kansas, James Day, son of Henry and Edna Day, in his 74th year. He was a member of long standing in the Friends Church, having served as an elder for a number of years. In 1877 he married Mary Jane Smith of Smyrna, Ohio, who preceded him in death in 1914. To them were born five children all of whom survive their parents.

NEALE—At Seattle, Washington, May 1, 1928, Francis Neale, son of Henry and Deborah Neale, in his 76th year. Born in Ireland, a birthright Friend, he was educated in a Friends School and was active as teacher in the Adult and the Bible School, and in the promotion of peace, temperance and the anti-opium movement. In 1879 he married Margaret Bowles and to them four sons were born, three of whom survive. They came to America in 1911 and to the Pacific Coast in 1917, settling in Seattle. In 1921 he was afflicted with paralysis, two years later his wife died and he has been cared for in the home of his son Arthur. The eldest son, James, lives in Paris, France, and Robert W. in Worcester, Mass.

VALENTINE—At Citra, Florida, May 12, 1928, Georgia Valentine, daughter of John and Martha Valentine, who formerly lived in Spring Grove, Richmond, Indiana. Hers was an exceptionally fine character. She was a valued teacher for many years in Omaha and was an instructor in Earlham College in 1883-84. A niece, Christine Osborne, three nephews, Edward and Warren Valentine and Clark Rogers and their children, survive her. Funeral services were conducted by Professor Allen D. Hole and interment made in Earlham cemetery.

VORE—At Richmond, Indiana, May 7, 1928, Martha L., widow of Elmer E. Vore, following an illness covering a period of several years. She is survived by seven children, two of whom, Inez and Nelle Vore, are active young Friends of Richmond.

BIRTHS

MILLS—To Sumner A. and Lela Mills, West Newton, Indiana, May 19, 1928, a son, Paul Gerald.

MARRIAGES

BORING-COTHRAN—At Detroit, Michigan, April 28, 1928, Mabel L. Cothran and Charles Benjamin Boring, Cora M. Pennell, minister.

PECKHAM-WILDMAN—At the home of her parents, Alvin E. and Anna White Wildman, Selma, Ohio, May 19, 1928, Edith E. Wildman and Cecil Rogers Peckham of Wilder, Idaho.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Nebraska: Central City, Nebraska; June 6; Ora W. Carrell, Central City, Neb.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: East Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Maine.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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